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ADDRESS

DELIVERED

TO THE CLERGY AND LAY DELEGATES

OF THE DIOCESE OF TORONTO,

ON TUESDAY, JUNE 25, 1861,

BY

JOHN, LORD BISHOP OF TORONTO,

[*Strachan, John*]

IN JUSTIFICATION OF TRINITY COLLEGE FROM RECENT
ATTACKS MADE UPON THAT INSTITUTION.



TORONTO:

HENRY ROWSELL, KING STREET.

1861.

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A CHARGE, &c.

MY DEAR BRETHREN,

In my address on the 12th of June, 1860, I said that on looking back at the progress of the Church through a vista of more than sixty years, I feel it most encouraging, and the more especially because I can witness to its continued peace and moderation, during the whole of that period

The movements in the Mother Church never disturbed to any extent our tranquillity in this country, and scarcely reminded us that differences existed anywhere within her pale. And I fondly thought, that if she continued to exercise the same genial influence with christian prudence and a like activity of exertion, her future, under the Divine blessing, would be glorious. Alas! in a few days this happy state of things was rudely, and I venture to affirm, most recklessly disturbed. The more immediate cause of this misfortune grew out of the following particulars :-- The Reverend Dr. Townley being accidentally in Toronto during the spring of 1860, informed me that he had brought forward a resolution in the Church Society of the diocese of Huron in favour of Trinity College, and which being seconded by the Rev. Dr. Caulfield, was unanimously carried. On hearing this I remarked that a similar resolution would have had more weight if adopted by the Synod. Believing our

people generally throughout the Province, as friendly to Trinity College as those in its vicinity, I thought that the Synod of Huron would very gladly embrace the opportunity of encouraging the only religious seminary we possess, and which was already emphatically known as the child of the Church.

This short conversation seemed to have made a very pleasing impression on the Rev. Dr. Townley's mind, for soon after he proposed a like resolution for the adoption of the Synod of Huron, which, being unhappily opposed by the Bishop, was of course rejected.

This incident might have passed unobserved had it not been grievously aggravated by the Bishop's offensive and incorrect commentary. But even this did not surprise me, because his Lordship had been manifestly opposed to Trinity College through the whole of its progress. He did not wish me God speed when I went to England to solicit a Royal Charter and power to confer degrees, and sarcastically tells us in his pastoral letter that he never assisted Trinity College in any way whatever, on the contrary, he did every thing in his power to arrest its progress; again, when I returned from England and was met by the hearty congratulations of all Church members in the Province, and the good will of all denominations, the Bishop of Huron stood hostile and aloof. He went even so far as to move Lord Elgin against granting our charter, and especially urged that it should not contain the power of granting degrees, in order that the members of the Church of England might be compelled to affiliate with the University of Toronto, in which neither the doctrines of

the Church of England nor of any other Christian community were to be taught or recognised. Such an affiliation, it was well known, was the favourite idea of the then Governor-General; and here I must confess that among the trials and mortifications which I had to endure in carrying out the University of Trinity College, the most bitter was to be told by the head of the government that I need not be so pressing and urgent, or consider myself so clearly in the right, for that some of my own clergy were against me, and were well content with the project of affiliation. The only reply I made to this offensive observation was, simply to refuse a charter which I considered degrading, and to express my determination to wait for a happier hour, adding, that I deeply lamented the postponement of a boon to a future administration, which might be so gracefully bestowed by the present, and which, though in itself a common act of justice, could not fail to elicit the grateful acknowledgments of a large portion of the more respectable and influential inhabitants of the province, a result of no small importance in the present state of things. I proceeded to say, "I hope his Excellency will excuse my earnestness in this matter, not only because there is reason to believe that the charter we require would be readily granted by the home government should it meet with no impediment here, but more especially because its attainment will remove a just and serious cause of dissatisfaction, and essentially secure what we heartily desire, the continued peace and tranquillity of the colony."

All this was sufficiently discouraging, but even here

I had some compensation, for although Lord Grey might at times be somewhat arrogant, he was at all times honourable and just, and getting tired of this paltry controversy on charters, he expressed himself strongly against its continuance, observing with significance, that as no pecuniary aid was asked he saw no good reason for refusing the charter as desired.

The charter was accordingly soon after completed; our buildings in the meantime were proceeded with and finished, and we were soon actively employed in the business of instruction; and so satisfactory has been our progress that we can now report thirty-eight Clergymen busy in their respective missions and parishes in the diocese, and proud of being Alumni of Trinity College. It is emphatically a Church of England institution, nor does it fail to extend to its scholars the characteristics and genuine freedom of its holy mother.

Having acted upon the charter, and requiring nothing more from the government here or in England, matters settled down in peace, and any temporal estrangement between myself and the now Bishop of Huron died gradually away, and although my wish was in favour of another at his election to the Bishopric, I feel confident that I acted with the strictest justice and impartiality, and after its termination in his favour, I congratulated him, as it was fit I should do, on his elevation; and to prove that I had no bias whatever arising from the past, I readily accorded him equal authority in all the affairs of Trinity College with myself, for as that University was intended for the whole Province of Western Canada, it was

right that the Bishop of every diocese within its limits should be clothed with equal authority.

Finding the Bishop of Huron slack in attending the College Council, I wrote his Lordship on the 18th of February, 1860, requesting him to take his place in the corporation, observing that Trinity College was especially the Church University, and that all the grants towards its endowment, from the two great Church Societies and from the members of the Church of England here and at home, were expressly asked for and given on this understanding.

"In this view of things," I said, "I still hoped to see the day when the three Bishops would take their seats as heads and conservators of the institution." Accordingly in my letter dated 25th April, 1860, acknowledging his Lordship's communication of the 19th April, I expressed much regret at his absence, "because," I observed, "it has been my earnest wish that you should take your place at the council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me, therefore, to entreat you to withdraw your letter of the 19th, and to proceed to the nomination of those whom you desire to represent your diocese in the University."

"There are, you say, some things which you disapprove of in the institution; if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out, that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured, from the

knowledge I have of the members of the council, that they are not unreasonable, or disposed to retain anything really objectionable."

"The authorities of Trinity are quite aware, that among the members of the Church there are some few points of difference in opinion ; but they have never considered them cause of separation and estrangement. The same differences, and in much the same proportion, exist in England as they do in the Church here, but the true Christians of both parties are found associating to promote institutions really good, and they disapprove of those who make them grounds of contention."

These remarks were introduced under a vague notion that the Bishop of Huron might be prevented by some religious bias from attending the meetings of the corporation, but as no notice has been taken of them, I begin to think, and more especially since the public attack on Trinity College, that the Bishop points to far more essential differences than those to which I allude, and that however forbearing we might desire to be to them, yet he seeks to give them a breadth incompatible with our loyalty to the Church of England. Now if this be so, and it is sought to carry them farther than is permitted within the pale of our Mother Church, there can be no cordial harmony or honest conciliation, and under such circumstances we are much better separate.

Trinity College can never be any other than a strictly Church of England institution, and she is most solemnly pledged never to give an uncertain sound. On this principle she has proceeded more

than nine years in peace and quietness, every shilling wherever subscribed for her support is pledged to the continued purity of these principles, which are those of the Church of England, and which we can never surrender.

In this view, which I believe to be the correct one, I am not disinclined to consent to what the Bishop of Huron says in his pastoral letter, that it will be far better for him to decline coming to the College Council, and thus avoid all contention and angry discussion on points on which we unhappily disagree. Alas! how different, were we to come together in the spirit of that love and wisdom which cometh from above, and which is pure and peaceable, so that we might follow peace with all men.

Now it may be reasonably asked why the Bishop of Huron, who seems so much dissatisfied with what we have accomplished, has done nothing towards establishing a theological institution for himself. Why, instead of seeking to destroy Trinity College, has he not employed his energies in opening a Divinity School for the benefit of his own diocese. This surely would have been a far more natural and less objectionable course than the one he thought proper to pursue.

We have established a Divinity School—we offered to share with him equally in all its advantages—this he rejects, and seems to make it a matter of conscience not to attend the meetings of the corporation. We make no complaint, and are satisfied to be let alone and to discharge our duties unmolested; but even this the Bishop of Huron is not inclined to suffer,

he therefore interferes, not to help, but to crush us to the earth. How different the conduct of our Bishops in England and Ireland, many of them are forming establishments within their respective sees, to prepare a portion of their youth for holy orders. But the Bishop of Huron has done nothing as yet towards training young men who wish to enter into the service of the Church. It would assuredly be in a better spirit for him to commence a Theological Institution of his own, as we did in 1841, than to trouble us.

In the month of October of that year, I requested my chaplains, the Venerable Archdeacon Bethune, D.D., the Rev. H. J. Grasett, B.D., and the Rev. Henry Scadding, D.D., to give their fullest attention to the subject of forming a Theological School, and to express to me the result of their deliberations in the form of a report. This having been submitted, I caused an announcement to be made in the public journals on the 27th of November following, to the effect that I had appointed the Venerable the Archdeacon of York to be Professor of Theology for the diocese, and desiring that all candidates for holy orders should place themselves under his instruction at Cobourg.

A class was opened on the tenth of January, 1842, and during the first term seven students were present, four more were soon added, and in the month of October following the whole number in attendance was seventeen. While the institution was in operation the average attendance of pupils was not less than fifteen.

During the whole period of its continuance, that is from January 1842, to January 1852, when Trinity College was established, seventy-seven students in all attended, of whom sixty-nine have been ordained, who are thus distributed: one in the West Indies, two in England, four in Lower Canada, and sixty-two in this diocese. In January, 1852, fifteen pupils were transferred from the institution at Cobourg to Trinity College Toronto, and are included in the sixty-two above mentioned. Among those ordained from the institution of Cobourg, are several of the most useful and zealous Clergymen now labouring in the diocese, and I believe they look back with interest and affection to the place in which they received their instruction and preparation for holy orders. Let the Bishop of Huron go and do likewise, and having a Theological Seminary of his own, he will have no cause to meddle with ours.

The Bishop of Huron complains that he had expressed an opinion to me on the teaching of Trinity College, of which I had taken no notice. He seems to have forgotten that in my letter of the 25th of April, just quoted, I refer him to the College Council as the proper place for entertaining any objections to the teaching of the College, and where they can be discussed in a kindly spirit, and so modified or disposed of as to satisfy all concerned. Yet as I proceed in this line of argument I feel more and more convinced that it is not a friendly discussion, which is all that we can have at the corporation board, but a radical change of Church principles that our opponents labour for and desire.

The teaching of Trinity College we are told is dangerous to the young men educated there. Now this charge we know to be destitute of all truth. If it were otherwise, surely some of those students who had been erroneously instructed could be brought forward, but none such are to be found. Again it was publicly stated by the Bishop of Huron in Synod, that he would not, on any consideration, encourage parties to send their sons to Trinity College, or send to it a son of his own. Now if such be the opinion of the Bishop of Huron, I am very sorry that it should be so, and still more sorry that he has not scrupled to act upon it. He prefers sending his son to a College which makes no provision for public worship, while he disparages Trinity College, in which divine service is celebrated twice every day, according to the forms of the Church of England, to which we are all bound by the most solemn engagements. It is true the Bishop of Huron says in another place that for his opinions he is accountable to no man; if this be one of them we may, without farther remark, leave him to its enjoyment. But at the same time observing, that he who holds it justly disqualifies himself from exercising any authority in a Theological College professedly in strict communion with the Church of England.

In regard to the violence of the attack of the Bishop of Huron on Trinity College, and the nature of the evidence by which it is attempted to be justified, there can be but one opinion, after the Provost's triumphant exposition; nevertheless great anxiety prevailed that the breach might, if possible, be made up, because it

was generating much evil, and could produce no good. The first move in this desirable direction was made by the Reverend Rural Dean Palmer, Rector of Guelph, a gentleman of great experience and much beloved by the clergy, among whom he has exercised for very many years a most salutary influence—possessing frank and engaging manners and a kind and benevolent disposition he is ready for every good work. From him I received the following letter, dated the 21st August, 1860, and although, owing to the absence of the Provost and other causes it fell through, I give the two first letters in *extenso*, and the substance of the whole negotiation.

“GUELPH, August 21st, 1860.

“MY LORD,—

“I trust your Lordship will receive with indulgence the few lines which I am about to write to you on a very painful subject, and one which has caused much grief and sorrow of heart, to every sincere and attached member of our Church. I allude to the existing and most unhappy dissension and controversy between the corporation of Trinity College and the Bishop of Huron, a controversy which is to be especially deplored, inasmuch as it presents your Lordship on one side, and the Bishop of Huron on the other, the two Bishops of our struggling Upper Canadian Church as publicly arrayed against each other. It is true your Lordship's name appears only as President of the Corporation, but there are comparatively few who will draw this distinction.

“Before I state the object of my letter, I must pray your Lordship not to mistake the feeling with

which I write, in reference to this unhappy business. I disapprove of the manner in which the Bishop addressed the Synod in reference to Trinity College. I am of opinion that it was his Lordship's duty to take his place in the corporation, and if he saw just ground of objection against any thing connected with the University, to state his objections to the council with the view of their being rectified; and generally to endeavour to render the College as effective as possible, as the chief seminary of our Church. And when I heard the Bishop's address I expressed to him my regret that he had delivered it. Since then I have not had any communication with him personally or by letter.

"But the dispute has now grown to such proportions, and is producing so much evil, and affording such a handle to scoffing and irreligious men, that I feel constrained to present myself to your Lordship, and to say, that if I can be in the humblest degree instrumental in healing this breach and in undoing to a small extent the evil that has been done, I shall be most willing to be employed in so good a work, and, if your Lordship is pleased to suggest to me any course likely to accomplish the object, which is so much and so generally desired, I hope that my being an old friend of the Bishop of Huron may give me some advantage in acting the part of a peacemaker.

"I have the honour to be, &c., &c.,

(Signed,) "ARTHUR PALMER."

"TORONTO, 28th August, 1860.

"MY REVEREND AND DEAR SIR,—

"I thank you very cordially for your letter of the 21st ult., and appreciate deeply the kind motives which induce you to offer your mediation between the Bishop of Huron and the Corporation of Trinity College.

"I wish with all my heart that we were in a position to accept it, but the difference since its commencement has assumed a gravity which cannot be overlooked, and in my humble opinion no move in that direction can, with any prospect of success, be entertained, till the Bishop of Huron withdraws and disavows the unfounded accusations he has made against Trinity College, in a way as public as he has announced them to his Synod. That they are unfounded we are ready to prove to the full satisfaction of every reasonable mind, and were the Bishop of Huron candidly to enquire he would arrive at the same conclusion. It would then become his duty, and I trust his pleasure as a Christian, to acknowledge his mistake, and then a reconciliation agreeable to all parties would immediately take place. I can think of no other way of accomplishing our object, and if you agree with me let this be the mode of your proceeding.

"I have the honor to be,
&c., &c."

To this letter the Rev. Dean Palmer replied on the 31st August, stating, that feeling it his duty to do all that in him lay to prevent the injury to the

Church which the prosecution of the controversy can hardly fail to occasion, and proceeds as follows:—"I went over to London on Monday, 3rd September, in the hope of discovering some way by which this sad dispute might be brought to a termination, without further disputation in the public prints. I did not succeed in the object of my visit, as the Bishop of Huron informed me, that he deemed it his duty to publish a statement of the grounds on which he considered the theological teachings of Trinity College dangerous, and that such a statement was then ready for the press."

Any further correspondence now seemed useless. Yet the Rev. Dean Palmer was bent upon succeeding, if possible, and finding that my letter of the 28th August had not reached the Bishop of Huron, he presented it to him, but at the same time earnestly intreating him not to proceed farther, until by private enquiry from proper authority he ascertained that the teaching was such as he supposed, for that at present he had no sufficient evidence, as the authority of the document on which he chiefly rested was altogether denied. The Bishop of Huron then offered the following arrangement: "If the Provost could satisfy me by laying his notes before me and an indifferent party, say the Bishop of Rupert's Land, who will be in Toronto on Saturday next, 1st September, that the teaching is not such as I have been led to believe from examination of the graduates of the college, and from documents I possess, then I will at the meeting of Synod next week, state my change of opinion, adding, that the examination could take place

without publicity begin given to it till after the decision had been arrived at. "If the Provost agree to this investigation," writes the Bishop of Huron, "I shall be in town on Saturday, and the meeting may take place on Monday or Tuesday." As the Provost did not return in time, I was unable to refer to him; but I should not have been justified in advising him to accept this reference, because it would have been a tacit confession, that we are unable to settle our differences among ourselves, and this I could by no means admit.

Moreover the Bishop of Rupert's Land was in Toronto merely by accident, and however estimable, was quite a stranger among us. It would therefore, as it seemed to me, have been very indelicate to entangle him in our difficulties, and perhaps give offence.

If a reference be found necessary or expedient we need not go abroad for the proper officer, and indeed, the only one we can legally apply to is the Bishop of Montreal, our Metropolitan. Now, the Metropolitan, the right authority, is still within our reach, and the ventilation which has taken place by the publication of the Bishop of Huron's statements, the Provost's reply, with the various floating surreptitious effusions which have made their appearance, might be found useful towards a more correct elucidation and review of the controversy. And more so because the attempt of the Lord Bishop of Huron to meet the demand of the corporation for his proof and evidence, if unsatisfactory, will still enable him to supply deficiencies and to marshal his charges in a regular order under

their respective heads, and to bring forward his living witnesses in person to prove them.

Should this be his wish, no obstacle will be thrown by the authorities of Trinity College in the way of the most rigid investigation, for they desire most earnestly a fair opportunity of refuting the unfounded and bitter aspersions which have been spread abroad against their institution.

It would indeed seem from the secret and garbled manner in which the accusations against Trinity College have been brought forward, that there was no desire on the part of the witnesses or their prompter to come forward face to face. Perhaps concealment was the price of their evidence, but be this as it may, and looking at the facts which have gradually leaked out, we must acknowledge, that for the witnesses to have come publicly forward, would have been rather a nervous and delicate undertaking. Perhaps their instigator was himself deceived by their readiness of assertion, and hoped to frighten the corporation, and induce them to abandon the enquiry. And indeed the Bishop of Huron seems to have felt so very sure of the strength of his evidence before it was produced, as to make it almost impossible to believe that he had ever given it a careful examination. But although the first attempt at investigation has been abortive, yet the matters in question are of too great importance to rest in the darkness in which they are at present involved, and it behoves the Bishop of Huron either to withdraw and disavow what he said to his Synod, or to substantiate his charges in the most public manner.

And for this purpose it becomes his duty also to request the Metropolitan, as he was inclined to request the Bishop of Rupert's Land, to grant, at his early convenience, a thorough investigation ; that the whole matter may be brought to a righteous conclusion.

I have no doubt that the issue will be a full proof that the Bishop of Huron has been deceived by incorrect statements, and indeed his strange and unusual way of collecting the alleged evidence, made him peculiarly liable to deception. It tempted the persons consulted to frame their answers so as to meet the wishes of their employer. Moreover, if discontented, as some evidently were, their replies would be tainted, and take the colour of their feelings, and perhaps be rashly given, as they were under no apprehension of meeting the accused, or of a cross-examination. The whole of the proceedings exhibits one of the most melancholy attempts to destroy the reputation and bring disgrace and ruin on a valuable institution, that is any where recorded. And be it remembered that the Bishop of Huron concentrates in himself all the evidence given, for he is the only witness. And here I would call attention to the Bishop of Huron's letter of the 29th August, 1860. In that letter he tells us, that after his return from England in 1858, some graduates of Trinity College applied to him for ordination, and it became his duty to examine them, and he found their views, more particularly concerning the doctrines of the Church of Rome, not such as he had always entertained. Why should all this be con-

cealed, or if the College is to be condemned on this vague testimony, why not bring forward the persons examined—why not give the Bishop's questions, and their replies? We know that a Bishop is not accountable for the questions he asks of students under examination for Holy Orders, but in this case he deprives himself of such privilege by making use of this hearsay and secret evidence to condemn Trinity College. Now a regular enquiry would remove every difficulty, and shew how far these questions justified the Bishop in pronouncing judgment against Trinity College, and would have brought out the real object of the examination.

But these were not the only or the principal objections to the conference proposed by the Bishop of Huron, through the Rev. Dean Palmer. It was to be secret and therefore irresponsible, and the examinations were to be private. Now we have had already too much secrecy. The Bishop of Huron made no offer to bring forward the graduates who had been his informants, to be confronted with the man whom they had so grievously injured. Nor did he engage to produce and to verify what he calls the documents in his possession. Surely under such conditions and reservations, no friend of justice could have advised the Provost to submit himself to a tribunal so constituted.

Why did not the Bishop of Huron invite the Provost to come forward with two or three friends to meet the Bishop of Rupert's Land, and then and there produce his witnesses, the graduates, and his other proof? This would have given confidence and

dignity to the finding, whatever it might have been. But the most curious feature attending this outrage against Trinity College, is the persistence on the part of the Bishop of Huron in concealing his sources of information, which cannot fail to cover them with suspicion in every fair and honourable mind. He speaks of several graduates whom he had examined privately, and it would appear, one by one, without any witness but himself, yet he neither brings them publicly forward, nor does he give the questions put to them, nor in any way indicate their precise meaning, but merely insinuates that, in his opinion, they testified against the teaching of Trinity College ; but in what way, or to what extent, or on what particular points, was the Bishop's secret, and remains so still. Can I be doing injustice in regarding this as miserable trifling? little in accordance with the requirements of truth and justice. I may honestly confess that I have approached this subject with no little mortification. I had considered Trinity College my crowning labour of more than sixty years, a work which conferred honour on all concerned in its erection, and which promised to continue a lasting monument of the zeal of this generation for the glory of God, and the establishment of his worship in its purest form; and notwithstanding the passing of this lowering cloud, I have faith in what has been done, and that the hopes and expectations in which we have indulged, will be more than realised. Yet a man in the eighty-fourth year of his age, who thinks that he has done some good in his day, and who feels within himself an

approving conscience, may be permitted in a moment of depression to think that he ought not to have been placed in his present position. But it is God's will, and his duty to submit.

In the fifty-eighth year of my ministry I am called upon for the first time to prove my orthodoxy, and innocence of leaning towards Romish doctrines and tendencies. It is true these accusations are brought more immediately against Trinity College ; but in making them against that institution, his lordship virtually makes them against me, for of all men living I am the most responsible for its teaching, and the most guilty if it be erroneous. Now the Bishop of Huron was not born, when I was actively discharging the duties of a Missionary in the town of Cornwall, and has therefore lived this far to make use of his energies to blast my reputation, and the character of my favourite and greatest work, and indeed, were the allegations which the Bishop of Huron has ventured to make against it true, Trinity College deserves no favour; but we feel that they are wholly groundless, and that the Bishop has been egregiously deceived or wilfully reckless. What the motives were which induced him to make this attack on Trinity College, may be conjectured from his constant animosity against it. Under these circumstances, and the nature of the assault on Trinity College, it was intimated to me by many of my brethren, that I, the founder, should no longer delay to come forward in its behalf, and give my thoughts on the subject. To this intimation I had no alternative but to agree, but at the same time I resolved to confine my-

self as far as possible to a relation of the facts. Bear with me then, my brethren, on this occasion, should I, after the example of the Apostle, boast a little of things which I have actually done, and of which I need not be ashamed.

I begin with remarking that I feel and believe that no work was ever commenced in a purer spirit than the establishment of Trinity College. We had been deprived of the University of King's College, and in faith and with a holy purpose, we sought to build up another seminary to become a nursery for supplying the province with a permanent clergy, and thus to preserve the blessed truth among us through many generations. I may justly say that I spared no labour of body or mind to accomplish my object, and although I could do little as an individual, yet God was with me. All the church people in the province arose to help, like one man, and when it was known in England, that the Bishop of Toronto, at the age of seventy-two, had arrived, to solicit help to replace his College which had been ruthlessly taken from him, by the increasing infidelity of the times, all hearts were opened, and I returned to Canada with means sufficient to enable me to prepare for building in the following spring of 1853. During the succeeding winter an appeal was made with the like success, to our friends in the United States, and God was still with us in all we did, so that within two years of our bereavement of King's College, Trinity College was in full operation, and actively employed in the business of instruction, and it has now continued nine years with signal suc-

cess, producing annually from eight to ten well instructed young men for the extension of the Church.

The greatest pains had been taken before the commencement of teaching to select men of the most undoubted qualifications as Professors and Instructors. This duty was deemed of so much importance that it was discharged at our earnest solicitation by four of the most distinguished clergymen in England. Men eminent for their moderation as well as scholarship, and one of them celebrated for his successful controversies with the Church of Rome. Hence the persons chosen came out with the highest testimonials, and now, after many years of diligent labour, have more than confirmed my entire confidence in their learning and faithfulness. I have therefore much pleasure in accepting and fully confirming the declaration of the corporation, that as to the character of the instruction given in the College, I have full confidence, and in the teaching of the Provost, as being in entire conformity with the formularies of the Church, as elucidated by her great writers. I have lived on the most intimate terms with the Provost. I have frequently heard him preach. I have read his printed sermons, and conversed with him on theological subjects, seen and read his able notes on the Articles and the Catechism, and other offices of the church, and have found him in every respect well armed and prepared for his important office, an honour to the institution, and capable of discharging the highest functions in the most advanced of our divinity schools. I therefore felt as much astonishment as any Clergyman in the province, when

I heard that Trinity College was denounced as corrupted with Popish tendencies, and were it really so, who (as I have already said) can be so much to blame as the founder? I am, and have been from the first, at the head of the institution; I have ever been familiar with all its operations, and I never found a single trace of Romanism in any one of its proceedings. It is true I did not watch the institution with suspicion or with the view of finding fault, but with the purpose of encouraging and promoting its progress. But my daily intercourse with the Provost and Professors, and Scholars, and my intimate knowledge of the whole of its movements, have brought me to the firm conclusion, on which I am prepared to peril all that is dear to me in body and soul, that Trinity College, as it is now and has ever been conducted, is one of the purest seminaries belonging to the Church of England; and that it is the College for the establishment of which I pledged myself to my people of this province, and to all our friends and benefactors both in England and America. Our teaching embraces a full course of theology, and among other things a thorough and clear exposition of the thirty-nine Articles, which forms an extensive portion of our range of study, and in which we are especially guarded against all Romanising, or any tendency towards the views, principles and practices of that corrupt Church, we are taught to regard the position of those who are led astray by her delusions as perilous in the extreme; but while we abhor their principles, we do not hate their persons, or refuse to them the kind and social fruits of that charity which thinketh no evil, and

believeth all things. We consider the sixth Article to be the rock of Protestantism, which teacheth that Holy Scripture contains all things necessary to salvation; that is, all things which are to be believed as articles of faith, or thought necessary to salvation, comprehending the whole of the revelation of God to us, concerning faith and morality.

We hold every article and word of the Apostles' and Nicene Creeds, and believe them to be the expression of Divine truth, in its simplest and in its most full and pregnant form. We teach the hearty and entire assent and consent to every thing contained in the Bible, the Book of Common Prayer, the ordinal, and other offices, and this we do simply in the sense of those who compiled them and put them out—those martyrs of truth who lighted the flames which now encircle the world—we receive them and deem them treasures as when first published, without the borrowed glosses of later days.

We desire no change in the prayer book, no retrenchment or alterations, for we need none. We can accept and use its well weighed expressions, without recourse to figurative or hypothetical interpretations. When in confirming we say to God, that he hath vouchsafed to regenerate these his servants, on whom we have been laying hands, by water and the Holy Ghost, we mean by these words just what the plainest person in the congregation understands us to mean, and have no mental reservations or applications. When we teach our children as the catechism directs, that in baptism they are made members of Christ, children of God,

and inheritors of the kingdom of heaven, we believe them to have the right to say so, and that what they say is the truth as revealed by our Lord and Saviour. And in this way we seek to graft in our hearts the standards of our Holy Catholic Church, and embody them in our daily walk of life; and earnestly pray that she may continually be inspired with the spirit of truth, unity and concord, and after her example, we learn to abhor in every form the spirit of selfish zealotry and narrow partizanship. Have no "divisions among yourselves," said the late Bishop of Salisbury. Do not say "I am of Paul and I of Apollos." Range yourselves "under no party banners, call no man master, neither adopt for yourselves, nor be fond of applying to others any of those party appellations, and which are so disagreeable to my feelings, that I will not even name them for the purpose of marking them with censure." Be faithful ministers of the church, and do not promote, and as far as possible, do not know of any sub-divisions within it. I have already touched upon the rapid progress of Trinity College, but before closing this address, a brief reference to its statistics may not be out place. During the nine years of its existence the students that have entered number one hundred and two. Of these thirty-nine have been admitted to holy orders; to this may be added nine graduates, who are at present candidates for the ministry, so that the church receives from Trinity College forty-eight well instructed labourers. The average number residing is generally thirty-two, and sometimes more.

From these statistics it appears, that one hundred and two well educated young men have graduated in the University, and have taken, or are about to take in nearly equal proportions, as clergymen, or as members of the lay professions, their places in society. They have been taught that it is essential to their happiness here, and hereafter, that they should first seek the kingdom of God and his righteousness—a command given by the Son of God himself—and that no system of education can be right which does not enforce this, as the foundation and beginning of all other knowledge. We teach and believe that those who have immortality for their inheritance, and the moral law graven deeply in their whole nature, as a guide, ought not to live for the opinions of the moment. For surely they who never die can afford to live patiently for a while, and rest upon their faith, which explains the present, and gives security for the future. Hence we take pains to cherish in the hearts of our students, the desire of performing good deeds; and when that desire proceeds from worthy motives, and is nourished by worthy conduct, to yield themselves to the warm satisfaction which it inspires. But yet even amidst the glow of that delight, we exhort them to keep a vigilant eye upon themselves, and refer the honour to him, from whom all honour comes, and ever be inwardly ashamed of not being worthier of his gifts. Now my brethren, if such be our religious and moral training, are we not justified in believing that many of those whom we send out into the world will become the ornaments of the neighbourhoods in which

they live, and in time fill the more prominent stations, and by their habits in well doing and their superior attainments greatly increase the happiness of all around them.

Again, are not the thirty-nine who have been admitted into the ministry, to be increased in a few months to forty-eight, a most precious acquisition to the Church. They have not only enjoyed the same training as their lay brethren, but a still more strict and peculiar training. And may we not believe that such as are ordained are actively employed in their respective parishes and missions, in improving the moral and religious character of their flocks, and by their prayers and holiness of life, bringing down upon us all the blessings of heaven.

Such, my brethren, is a faint glance at the fruits which we have already reaped from the establishment of Trinity College, and such the promise of what, under the Divine blessing, she will in future accomplish for the dissemination of the gospel in this extensive land. Feeble she may seem in the world's eye, but what seminary in the history of literature can claim an origin more pure and holy?

Trinity College may be regarded as a most honourable result of an enthusiastic effort of christian benevolence to remedy an act of injustice, and to prove that all oppression is short sighted, and sure in God's own time to be overruled for good. She is peculiarly the child of the church, from the church she springs, and under its wing she desires to nestle—she will ever breathe as the church breathes, and acquire life and energy from the spiritual nourishment

which the church of Christ is ordained to dispense. In the answer of his Royal Highness, the Prince of Wales, to the address of Trinity College, upon the occasion of his visit to Upper Canada, his Royal Highness condescended to observe "I know the difficulties under which you have laboured, and I sincerely hope that you may successfully surmount them."

These were words of encouragement, graciously uttered, and they made upon my mind a deep and lasting impression. We had indeed encountered difficulties, some of which were in the nature of things unavoidable. These the members of the Church foresaw, and were prepared to struggle against, hoping to surmount them by zeal and perseverance. But we did not expect to have this difficulty to encounter, that after the institution should have commenced its labours, and while faithfully engaged in discharging its important and sacred duties, it would find itself suddenly and ungenerously assailed without any just cause, and from a quarter from whence such an attack should least of all have been expected. Our Church, we know, is eminently tolerant. She is far from exacting, even from her ordained Clergy, or her Bishops, so entire and implicit a concurrence in every point of doctrine as shall leave no room for freedom of discussion or diversity of judgment. We see the Church in consequence divided into parties arising from conflict of opinions, and sometimes upon points upon which it were much to be wished that her members could be perfectly agreed. Trinity College, however, it should always be remembered,

has been established as a seat of learning, in close and avowed connection with the Church of England and Ireland, without reference to any of those existing divisions in the Church, to which I have alluded. It ought not, therefore, to be expected of her that she can adjust her teaching so as to make it harmonize with any and every new theory that may have found, or may hereafter find admission among the various classes of Churchmen. And he surely transgresses all reasonable bounds, who can suffer himself not only to look with disfavour upon Trinity College, but to desire its destruction because instead of modelling its teaching according to his own peculiar views, it faithfully expounds the doctrines of the Church of England, as they are to be found in her Creeds and Articles, and in her Ritual received and conformed to for ages by the great body of those embraced in her communion. It might at least have been expected, that the assailants of Trinity College before commencing their attack would candidly have asked themselves whether they could justly charge it with having deviated in any respect from the established doctrines of our Church, or whether the truth of the case was not rather this, that they have brought themselves to entertain peculiar views which prevent their assenting heartily and *ex animo* to some of the doctrines which they have outwardly professed, as being those which the Church is known to maintain; in other words, that, to say the least, they cherish inward scruples, conscientiously no doubt, against receiving certain religious truths in the sense in which the Church has always hitherto

received them; and this perhaps to an extent which they would be unwilling to acknowledge.

My brethren, I have perhaps detained you too long, but you will bear with me for my heart is full. This is perhaps the last time that I shall be permitted to address you, allow me therefore to recommend Trinity College to your abiding encouragement and protection, and to your fervent prayers, that it may rise above its present difficulties, and continue to be a blessing to Canada for centuries to come.
